
Die Veneris 6. Novemb. 1691.

IT is Ordered by the Lords Spiritual and Temporal in Parliament Assembled, That the Thanks of this House shall be, and are hereby given to his Grace the Lord Archbishop of York for his Sermon preached yesterday before this House in the *Abbey-Church at Westminster*. And he is hereby desired to Print and Publish the same.

Matth. Johnson, Cler.
PARLIAMENTOR.

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Ser.

A
SERMON
P R E A C H E D
BEFORE THE
Lords Spiritual and Temporal
I N
PARLIAMENT
A S S E M B L E D,
I N T H E
ABBEY-Church at WESTMINSTER,
On the *Fifth of November, 1691.*

By the Archbishop of YORKE.

L O N D O N ,
Printed for *Walter Kettiby*, at the *Bishops Head*
in *St. Paul's Church-Yard*, 1691.

Good Friday,
17th 68

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Rom. x. 2.

*For I bear them record that they have a zeal
of God, but not according to knowledge.*

These are St. Paul's words, and he spoke them of the Jews, those unbelieving Jews that were so tenacious of the Traditions of their Fathers, and so utterly averse to any Reformation of Religion: That tho' it appear'd by undeniable evidence that Christ Jesus was by God sent into the World for that purpose, yet, did they to the last stand out in their opposition of him and his Gospel, even to the final rejection of their Nation.

To these People doth St. Paul in this Chapter express a great compassion, heartily wishing and praying for their Conversion. *Brethren* (saith he in the first verse) *my hearty desire and prayer to God for Israel is, that they may be saved.* That is, that they may come to the knowledge of the Truth in Christ Jesus, and by that means obtain everlasting Salvation. And one reason why he was thus concerned for them, he gives in the words following, which

which are the words I have read unto you. *For I bear them record* (faith he) *that they have a zeal of God, but not according to knowledge.* It was a great motive to him to be concern'd for their happiness, that they were zealous, for Religion; tho' he knew at the same time, that the Religion they were then so zealous of, was not the right Religion; nor did the zeal they shewed for it, proceed from right Principles.

According to the account I have now given of this Passage, Three things we may take notice of from it, viz.

I. The Apostles approving and tacitly commanding that Zeal which his Countrymen expressed for Religion.

II. His meek and charitable behaviour towards them, even when their Zeal for Religion was very faulty and blameable.

III. His discovery of the faultiness of their Zeal, which lay in this, *that it was not according to knowledge.*

These Three things I shall take for the Heads of my following discourse upon this Text, and shall afterwards make such Application of it, as the Business of this Day calls for.

I. First, I desire it may be observed, That Zeal of God in general, that is, a hearty and passionate

passionate concernment for Religion, *The Apostle* here finds no fault with: On the contrary, he approves it as a commendable thing. For you see he represents it, as a piece of *virtue* in his Country-men, and speaks it to their commendation, that they had a *zeal of God*. *I bear them record* (saith he) *that they have a zeal of God*. As much as to say, that he owned, they had that good quality, and they were to be commended for it; and for that reason he both wisheth them well, and affectionately prayeth for them.

That which I would from hence take occasion to put you in mind of is this: That *Indifference* and *Unconcernedness* for *Religion* is not to have a place among any ones virtues and good qualities; it is rather a very great fault; howsoever it may sometimes pass for an instance of *Wisdom* and *Prudence*.

If indeed Men had no *Passions*, or had so mortified their Passions, that they were rarely earnest or zealous about any thing; their unconcernedness for Religion and the things of God might be the less reproveable. But when *Zeal* and *Passion* is more or less wrought into every Man's temper, and the calmest Men may be observed on sundry occasions not to be without it; it is an inexcusable fault to have no *passion*, no *zeal* for God and his Cause.

How.

How can a Man answer it to his own Conscience, to be heartily angry when an affront in word or deed is done to himself; and yet to be altogether insensible, when God is affronted in his Presence? To make a mighty bustle, when his own *Right* and *Property* is at stake, though in never so small a matter; and yet to shew no concernment for the *Rights* and the *Honour* of that God who made him, and by whose favour alone it is that he can call any thing his own that he hath.

O! What a world of Good might we all do, if we had a true *zeal of God*. How many Occasions and Opportunities are there put into our hands every day (in what condition or circumstances soever we are) which if we were acted by this principle, would render us great Benefactors to Mankind, by discouraging Vice and Impiety, and promoting Virtue and Goodness in the World.

But perhaps I have set this business of *Zeal for God* too high: because none are capable of being thus *Zealous*, but those that have attained to a great degree of Virtue and Piety, which we cannot suppose of all, nor the most. But however, it will be a shame to all of us, if we do not come up to that pitch of *Zeal* which the unbelieving *Jews* are here commended for. *I bear them record*, saith St. Paul, *that they have a zeal*

a zeal of God. What was this Zeal of theirs? why, as I told you, (and as it plainly appears from the whole Chapter) it was an earnest and passionate concernment for the *Religion* of their Country. Sure all Men among us both good and bad may come up to this degree of Zeal for God, and it is a reproach to us if we do not. Especially considering that their Religion at that time, was not God's Religion, but Ours is.

Indeed the Rublick profession of Religion in the right way, is as much every Man's *Interest*, and ought to be as much every Man's *Care*, as any the dearest thing he hath in this World. Nay to all Men that believe they have Souls to save, it is more valuable than any other Worldly privilege. It concerns us all therefore to be Zealous in that matter. The Duty we owe to *God*, to our *Countrey*, and to our *Selves*, doth require it. In vain it is to be busie about other things, and to neglect this. A Man will have but small comfort when he comes to die, to reflect that he has been *Zealous* of the *Privileges* and *Property*, and *Rights* of his Countrey-men; but it was indifferent to him, how the *Service* of *God* and the affairs of *Religion* were managed.

¶ II. The Second thing we observe from this Passage, is, *The Apostle's carriage to the Unbelieving Israelites*, who though they were zealous for God, yet were in a great mistake as to their notions of the true Religion. He doth not bitterly censure them. He is not fierce, nor furious against them. He doth not excite any person to use force or violence to them. But he rather pities them. He makes their Zeal that they had of God, an Inducement, the more heartily to pray for them, that God would direct them in the right Way that leads to Salvation. Tho' he is far from approving their blind Zeal, in so obstinately opposing the Righteousness of God, that is, that method which God had prescribed, for the attaining of Righteousness by the faith of Jesus Christ; and setting up a Righteousness of their own, which consisted chiefly in observing the Ceremonials of Moses his Law and the Traditions of their Fathers, as it follows in the next Verse after my Text. Yet he thinks them the more pitiable and the more excusable, in that this their Opposition proceeded from their Zeal of God, tho' it was a mis-informed irregular Zeal.

This practice and carriage of the Apostle towards these Ignorant Zealots, ought to be a rule for us to walk by in the like Cases. If Men be

be of a different way from us; as to Religion; if they hold other Opinions; or though they be of another Communion from us: and though too we are sure they are mistaken: nay and dangerously mistaken too; yet, if they have a Zeal of God; if they be serious and sincere in their way; if their errors in Religion be the pure results of a mis-informed Conscience: Let us, as the Apostle here did, take occasion from hence to pity them, and to put up hearty prayers to God for them; and to endeavour all we can, by gentle methods, to reduce them to the right way: But by no means to express contempt or hatred of them, or to treat them with violence and outrage: So far as their Zeal is for God, let us so far shew tenderness and compassion to them; and if their Zeal be in such instances, as are really commendable, let us in such instances not only bear with them, but propose them for our examples: This, I say, was the Apostle's practice, and I think it is so agreeable to the Spirit and Temper of our great Lord and Master Christ, that it will become us in like cases to act accordingly.

But then after I have said this, These two things are always to be remembred.

First, That our Tenderness to mistaken Zealots, must always be so managed, as that the

true Religion, or the Publick peace suffer no damage thereby. And therefore how kindly and compassionately soever, we, as private Christians, are to treat those that differ from us, and pursue a wrong way out of Conscience; Yet this doth not hinder, but that both wholesome Laws may be made for the restraining the exorbitances of mistaken Zeal; and when those Laws are made, that they may be put in execution. The consideration of Law-givers and Magistrates, is different from that of private Christians. Their business is to see that *Nequid detrimenti res publica capiat*, to see that the Government be secured; that the common peace be kept, that the Laws of God be observ'd, that God's Religion as it is delivered by Jesus Christ be preserved sincere and undefiled, and that the solemn Worship of God be purely and decently performed. And therefore there is no doubt, but that in all these matters the Government may make Fences and Securities against the Insults of intemperate Zealots, and when these Fences are made, it should be at their Peril if they transgressed them, supposing Magistrates did their duty. And all this we say is very consistent with that tenderness and charity that all Christians, and even Magistrates themselves in their private Capacity, do owe to misperswaded erroneous Consciences.

And

And then *Secondly*, it is to be remembred that that Kindness and Tenderness to mistaken Zealots, which we are speaking of from the Text, is not to be expressed to all alike; but to some more, to some less, to some perhaps in no degree at all; according as the nature and quality of their Errors are, and according as the Men that are guilty of them, may more, or less, or not at all, be thought to have a real *Zeal of God*, and to act out of principles of Conscience. Thus for instance,

In the First place, Those that set up for Partisans of *Atheism* or *Epicurism*; that make it their business in their Conversation to expose all Religion, and to bring it into contempt; that ridicule the Professors of it as a company of easie credulous Men; that make no Conscience of blaspheming God and all things Sacred, as occasion is given them: Why, these Men may have *Zeal* enough for their Opinions, and we find that they often have a great deal too much; But are such to be treated with that sort of Tendernels and Compassion that we are now speaking of? No, by no means; For they are quite out of the bounds of my Text, They have a *Zeal* indeed, but it is not a *Zeal for God*, but for the *Devil* and the Interests of his Kingdom. And if one were to mea-

measurre the greatness of Crimes by the mischiefe they do to humane Society; I should think that this sort of People were not to expect so much favour and respect from mankind, as some other Malefactors that yet by our Laws are to pay for their offences at no less a rate than their Lives.

Again, Secondly, If there be any Men that under a pretence of Religion do teach or encourage or promise any sort of Vice or Immorality; or whose Principles do necessarily lead to debauch Mens manners in the plain matters of Sobriety, Chastity, Truth or Justice, or the like; such kind of People are by no means Objects of that Tenderness and Compassion that we are now speaking of: For the Laws of Nature as to moral Virtue and Vice are so plainly writ in every Mans heart, that he must be supposed to be an Ill Man that can easilly entertain any Principle (let it come nevver so much recommended under the name of Religion) that contradicts them. And what ever allowance may in charity be made for a Mans mistakes, there is no reason that much should be made for his Wickedness.

Again Thirdly, If there be any Men that whilst they express a great Zeal for the Purity of Religion, and exclaim against the Corruptions

tions of it (as they term them) which are introduced into the Publick Establishment, and turn every one to have all things settled in another method; yet all this while God and their own Hearts know that all this conceru-
ment and Zeal of theirs for Religion, tho' ie
make a great shew, is only pretended; and that
there is another thing that lies at the bottom,
that is to say Worldly Interest, and Dominion
and Power, which they hope to compass by
such a Regulation of Matters as they desire:
I say, if there be any such Men, they are like-
wise no way concerned in that compassion my
Text speaks of. For tho' they may be very
zealous, yet it is a Zeal for their own secular
advantages that acts them, and not a Zeal of
God. If such Men could be known; instead
of being kindly and charitably thought of for
their Zeal in Religion; the Virtuous part of
mankind would look upon them as the worst
of Hypocrites. But since God only knowes the
Hearts of Men; all such pretenders to Zeal
for Religion, must, till we know them also, be
treated according to the merits of the cause
they pretend to be zealous for.

But then Fourthly and Lastly, All that I
have now said is with respect to those that are
out of the limits of my Text, such as have no
Zeal

Zeal of God, tho' some of them may pretend it; But then as for those that really act out of Principles of Conscience, and have a real *Zeal of God*, tho' in a wrong way; These are true Objects of our Tenderness and Compassion, tho' yet in different degrees. For according as their *Principles* and *Practices* do more or less injure our common *Christianity*, or are more or less dangerous to our Government and *Constitution*; in the same proportion, the greater or less Tenderness and Indulgence is to be expressed towards them. But most of what concerns this matter being already settled by Law, I will not be so bold as to meddle in it, and therefore I proceed to the Third Head of my Discourse.

III. The Third thing I told you we might observe from this Text was this, *The Apostle's tacit Reprehension of the Jewish Zeal upon this account, that it was not according to Knowledge,*

The Use I make of this is, that from hence we may be able to gather to our selves a true rule for the governing our *Zeal* in matters of Religion, and likewise for the judging in others, what *Zeal* is commendable, and what is not.

For

For be our *Zeal of God* never so great, yet if it be not a *Zeal according to knowledge*, it is not the right Christian *Zeal*. And though we see others never so fervent and vehement in pursuing a Religious Cause, and that too, out of Conscience; yet if this *Zeal* of theirs be not *according to knowledge*, it is a *Zeal* that justly deserves to be reproved. And though both we and they may for our sincerity in God's Cause, expect some Allowances, both from God and Man, yet neither they nor we can justify it, either to God or Man, that we are thus foolishly and ignorantly Zealous.

I wish this mark of right *Zeal*, that it ought to be *according to knowledge*, were more considered. For it seems not often to be thought on by those that are most zealous in their way, of what persuasion soever they be. This same busines of *Knowledge*, is a thing that is most commonly forgot to be taken in as an ingredient or Companion of *Zeal*, in most sort of Professors. For as the World goes, those Men are generally found to be the greatest *Zealots*, who are most notoriously *Ignorant*. Whereas true *Zeal* should not only proceed from true *Knowledge*, but should also be always accompanied with it, and governed by it.

But what is it to have a *Zeal according to Knowledge*? What doth this Character of justifiable right *Zeal* contain in it? I answer, it must at least contain in it these five following things.

First, To have a Zeal according to Knowledge, doth import, that we be not mistaken, as to the matter of our Zeal ; that it be a good Cause, that we are zealous about. And since it is *Zeal for God* that we are here speaking of, it must be something wherein our duty is concerned, that must be the object of our *Zeal*.

So that a right *Zeal of God* implies, that we do so well inform our selves of the nature of our Religion, as not to pretend a Religious *Zeal* for any thing that is not a part of our Religion. If our *Zeal for God* be as it should be, it must certainly express it self in matters that are *good* ; about such objects as *God hath made to be our duty*. *It is good* (faith St. Paul) *to be always zealously affected in a good matter*. But if we mistake in our *Cause*, if we take that for *good* which is *evil*, or that for *evil* which is *good*, here our *Zeal is not according to Knowledge*.

Secondly, As the object of our Zeal must be according to Knowledge, so also the Principle from whence our Zeal proceeds, must be according to knowledge also. That is to say, We must have solid and rational grounds to proceed upon in our concernment for any thing ; such as will not only satisfy our selves, but all others that are unbyassed : In a word, such as we can justify to all the World.

If it be every Mans Duty (as St. Peter tells us it is) *to be ready to give an answer to every one that asketh him a reason of the hope that is in him* : Then I am sure,

it is much more every Mans Duty, to be able to give a reason of the *Zeal* that is in him. Because this busines of a Mans *Zeal* doth more affect the Publick, and is of greater Concernment to it, than what a Mans private *Faith* or *Hope* is.

But yet how little is this considered by many *zealous* Men among us. Some are *zealous* for a point to serve an *Interest* or a *Faction*. But this is not to be owned as the ground and reason of their *Zeal*; for indeed if it should, it would not be allowed of. Others are *zealous* for no other reason but because they find their *Teachers*, or those they most converse with, are so. They follow the common *Cry*, and examine no more of the matter. Others indeed have a Principle of *Zeal* beyond all this. For they are *moved* from within, to stand up for this or the other Cause; they have *Impulses* upon their Minds which they cannot resist: But that in truth is no more a justifiable ground of any Mans *Zeal*, than either of the former. For if these *Motions* and *Impulses* that they speak of be from God; there will certainly be conveyed along with them, such *Reasons* and *Arguments* for the thing that they are to be *zealous* about, as will, if they be declared, satisfy and convince all other reasonable Men, as well as themselves. For it is a ridiculous thing to imagine, that God at this day doth *move* or *impel* Men in any other way than what is agreeable to the Reason of Mankind, and the Rule of his holy

Word. And if the Mans *Zeal* can be justified by either of these , there is no need of vouching *Inspirations* for it.

Thirdly, As the *Zeal* which is according to knowledge hath a good *matter* for its *object*, and proceeds from a right *Principle*: So it is also *regular* as to the *Measures* of it. He that hath it is careful that it do not exceed its due Bounds, as the *Ignorant Zeal* often doth; but he distinguisheth between the several objects he is *zealous* for , and allows every one of them, just so great a Concernment as the thing is worth, and no more. If the thing be but a *small matter*, he is but in a *small measure* concerned for it. If it be of greater moment, he believes he may be allowed to be the more earnest about it. But he looks upon it as a rash and foolish thing, and an effect of great ignorance or weakness, to be hot and eager for all things alike. We should account him not many degrees removed from a *Child* or an *Ideot*, that upon the cut of a Finger should as passionately complain and cry out for help, as if he had broken a Limb. Why just the same Folly and Childishness it is, to make a mighty bustle about small matters which are of no consequence, in which neither *Religion*, nor the publick *Peace*, are much concerned ; as if indeed our Lives and Souls were in danger. It therefore becomes all prudent and sober Men to take care, that their *Zeal* do not spend it self in *little* things ; that they be not too passionate

passionate and earnest, and vehement for things that are not worth much contending for. If we lay a greater weight upon a Cause than it will bear, and shew as much warmth and passion for small matters, as if the *Fundamentals* of our *Faith* were at stake, we are zealous indeed, but not according to Knowledge.

Fourthly, The *Zeal* that is according to knowledge, is always attended with hearty *Charity*. It is not that bitter *Zeal* which the Apostle speaks of, which is accompanied with *Hatred* and *Envy*, and perverse *Disputings*: But it is kind, and sociable, and meek, even to *Gainsayers*. It is that *Wisdom* which is from above, that is first pure, then peaceable, gentle and easy to be intreated. It is a *Zeal* that loves *God* and his *Truth* heartily, and would do all that is possible to bring honour and advancement to them: But at the same time it loveth all *Men*. And therefore in all things where it expresses it self, it purely consults the *Merits* of the *Cause* before it, but lets the *Persons* of *Men* alone. It is a certain Argument of an *Ignorant* and ungovern'd *Zeal*, when a *Man* leaves his *Cause* and his concernment for *Gods Glory*, and turns his *Heat* upon those that he has to deal with; when he is peevish and angry with *Men* that differ from him: When he is not contented to oppose Arguments to Arguments, and to endeavour to gain his point by calm Reasoning; but he flies out into Rage and Fury; and when he is once transported

ported herewith, he cares not what undecent bitter Reflections he makes upon all those that have the Fortune to be of a different side. But in these Cases Men would do well to remember, that the *Wrath of Man worketh not the Righteousness of God*, as the Apostle expresseth it. All this kind of behaviour favours of the Wisdom of this World, which is earthly, and sensual, and devilish.

Fifthly, and lastly, Another inseparable Property of *Zeal according to Knowledge* is, That it must pursue lawful ends by lawful means ; must never do an ill thing for the carrying the *best Cause*. This St. Paul hath laid down, as a Rule, to be eternally observed among Christians, when in the *third of the Romans*, he declares, that *their damnation is just, who say, Let us do evil that good may come.* Be therefore our Point never so good, or never so weighty, yet if we use any dishonest, unlawful Arts, for the gaining of it ; that is to say, If we do any thing which is either in it self evil, and appears to be so by the natural Notices of Mankind, or which the Laws of our holy Religion do forbid : I say in all such Instances we are Transgressors. And though our *Cause* be very good, and our *Ends* very allowable ; yet since the *means* by which we would accomplish those *ends* are unwarrantable, the whole *Action*, though proceeding from never so much *Zeal for God*, is very *Bad*. For true *Zeal*, as it always supposeth a right Information of Judgment

as to the matter of it, so likewise it supposeth, that a Man should act in honest ways, and endeavour to attain his ends by lawful means.

And thus have I laid before you the Properties and Characters of that *Zeal*, which is *according to knowledge*, which was the third and last thing which I proposed upon this Text ; And I pray God we may always remember them whenever we have occasion to express a *Zeal*, for any thing, especially in matters of Religion. All that remains now, is to make some brief application of my Text, with reference to the busines of the day.

These words, as I told you, were spoke of the Jews. But the Character here given of them doth so well fit a sort of Men, whose fiery *Zeal* for God and their *Religion*, gave occasion to the Solemnity of this Day ; that it looks as if it were made for them. It is the *Bigots* of the Church of *Rome* that I mean ; to whom we must do the same right that St. *Paul* here did his Country-men, We must bear them Record, that they have a *Zeal of God*, but not according to *Knowledge*.

Zealous they are sufficiently, as the Jews were, no body doubts of it. But as for their *Zeals* being *according to Knowledge*, there is great reason to doubt, they are as faulty in that point, as St. *Paul's* Countrymen were. Indeed if you were to draw the comparison between the *Jewish* and the *Popish Zealots*,

lots, as to all the several particulars that our Saviour and St. Paul take notice of as Instances of blind Zeal in the former : You would find in all those particulars both their Zeals to be much of a piece, not only as to the Fervour, but as to the Blindness of them.

Was it an instance of Ignorant Zeal in the Jews that they set up their Traditions to the disparagement of the Law of God ? I pray, who are those that disparage the holy Scriptures, by setting their Traditions upon an equal foot with them ?

Were the Jews to be blamed for that they were so zealous for their old Religion, as to oppose that Reformation of it, which our Lord Jesus endeavoured to introduce among them, because they thought it was an Innovation. I pray who are those, who upon that very ground oppose all Reformation at this Day, though yet the wisest and best Men among themselves are sufficiently sensible, that there are great Corruptions, both in their Doctrine and Worship ?

Was it a fault in the Jewish Zeal that it placed Religion too much in Ceremonies and Formalities, in Washing Cups and Platters, in tithing Mint and Cummin, and the like, to the neglect of the weightier matters of the Law, Justice, and Mercy, and Faith ? I pray wherein is Image-worship, Invocation of Saints, Penances, Pilgrimages, the use of Reliques, Holy Water, &c. I say wherein are these things better than those ? And yet

yet we know who they are that lay so great a stress upon these and such other things, that it may be truly said, a great part of their Religion is made up of them.

It would not be difficult to run the parallel between the *Zeals* of the two *Religions*, through several more Instances; But it is an unpleasant Argument, and therefore I will pursue it no farther.

Only one instance more of the Jewish *Zeal* I must not pass by, because it comes up so fully to the business of this Day.

So zealous were they for their *Religion*, that they did not care what sort of means they made use of for the promoting of it, were they never so wicked and unnatural. Our Saviour they hunted to Death with *false Witnesses*; Stephen they stoned out of *pure zeal* in a popular tumult. Forty of them solemnly bound themselves under a *Curse*, that they would neither eat nor drink till they had killed St. *Paul*. But all this, and a great deal more our Saviour had foretold they would do, when he told his Apostles, that *the time would come, when whosoever killed them should think that he did God good service*. A Blessed way of doing God service is this, to act such wicked inhumane things as these! But such inhumane things as these doth a *Blind Zeal* for Religion sometimes put Men upon. And that it doth so, we cannot have a greater proof (except what I have al-

ready mentioned) than the practices of the zealous Men of the Church of *Rome*.

How many unlawful Arts have they used to subje^tt all the Christian World to their Lord and Master? How many *Forgeries* for this purpose have they been the Authors of, and maintain'd them afterwards? How many disturbances have they given to the Peace of *Christendom*, in the most unjust and unnatural ways, for the advancement of the *Papal Cause*? It was *Zeal* for Gods Service and the Interest of holy Church, that so many Princes have been Excommunicated and Deposed; that so many Tumults and Rebellions have been raised; that so many *Crusados*, for the extirpating *Hereticks*, have been sent out. By which, and such like means, it may justly be computed, that as much *Christian Blood* has been shed for the establishing *Popery*, as it now stands, nay, and a great deal more, than ever was during all the times of the *Heathen Persecutions* for the supporting of *Paganism*.

But if there were no other instance extant in the World to shew what is to be expected from a *blind Zeal*, especially a *blind Popish Zeal* for Religion, that instance which the deliverance of this Day doth give us occasion to mention, would be alone insufficient to inform us. When for no other end, but for the advancement of *Popery*, and the rooting out that Pestilent *Heresy* of the *Reformation*, which infested these Northern Climates, a Company of *Popish*

Popish Zealots enter'd upon the most barbarous and inhumane Project that ever was undertaken by Men ; even neither better nor worse, than the destroying the King and his Parliament at one blow ; and had put all things in such a readiness in order thereunto, that they certainly had effected it, as on this day, had not their Conspiracy been detected in a wonderful manner.

But thanks be to God, their designs then, and ever since, have been defeated, and some of them even miraculously ; and we trust in the Mercies of God that they will ever be so.

God hath been wonderfully Gracious to us, in the preservation of our Church and Religion from Popish attempts to destroy it, ever since it was settled among us.

How many Plots and Conspiracies were laid in the time of the glorious Q. Elizabeth, to put an end to her Life, and with it, to our reformed Establishment ?

What a dreadful one was this of the Gunpowder Treason, in the reign of her Successor ?

How many dangers have threatned us since that time, from that quarter ?

What a horrible storm but of late did we apprehend, and justly enough too, was impending over us ?

And yet blessed be God (who hath never failed to raise up Deliverers to his People in the day of

their Distress) that storm is blown over. And we are here not only in Peace and Quietness, in the full possession of our Native Rights and Liberties, and in the Enjoyment of the Free Exercise of our Religion (which is one of the most desirable things in the World) But such is the deliverance that God hath wrought for us, that we also seem to have a fair prospect of the Continuance of these Blessings among us ; and according to humane Estimate, to be in a good measure out of the danger of our old Inveterate Enemy, Popery I mean, which one would think had now made its last effort among us.

Is not this now a great Blessing ? And must not all sincere Protestants (of what persuasions soever they be in other respects) necessarily believe so ? Certainly they must, if they think it a Blessing to be delivered out of the hands of our Enemies, and to be in a Condition to serve God without fear.

Let us all therefore own it as such to God Almighty ; let us thankfully remember all his past Deliverances from Popery, and especially, let us never forget those of this day ; neither the former, nor this late one.

We have reason to believe, that God hath a tender Care of his Church and Religion in these Kingdoms, not only because he hath so many times so signally and wonderfully appeared for the preservation of it : But more especially, because we know, and

and are convinced, that our Religion is according to his Mind and Will ; being no other than that which his Son Jesus Christ taught unto the World ; that is to say , no other than that which is in the Bible, which is our only Rule of Faith.

It infinitely concerns us all therefore so to behave our selves , as to shew, that we are neither unthankful for Gods past Mercies, nor unqualified for his future Protection.

And in order to that, I know no other way but this, that we all firmly adhere to the Principles of our Religion ; and that in our Practices we conform our selves to those Principles. That is to say,

In the first place, That we sincerely love and fear God, and have a hearty sense of his Presence, and Goodness and Providence, continually abiding in our minds. That we trust in him, depend upon him, and acknowledge him in all our ways : That we be careful of his Worship and Service, paying him the constant Tribute of our Prayers, and Praises and Thanksgiving, both in publick and private.

And then secondly, that we be pure and unblameable in our Lives ; avoiding the Pollutions that are in the World through Lust ; and exercising Chastity, and Modesty, Meekness and Humility, Temperance and Sobriety , amidst the sundry Temptations we have to conflict with.

And thirdly, that we have always a fervent Charity.

Charity to one another, that we love as Brethren; endeavouring to do all the good we can, but doing harm to none. Using Truth and Justice, and a good Conscience in all our dealings with Mankind. Living peaceable, if it be possible, with all Men. And not only so, but in our several Places and Stations, promoting Peace, and Unity and Concord among Christians, and contributing what we can to the healing the sad Breaches and Divisions of our Nation.

And then lastly, that we pay all Submission, and Duty and Obedience to the King and Queen whom God hath set over us; endeavouring in all the ways that are in our Power, to render their Government both as *easy* to themselves, and as *acceptable* to their Subjects, and as *formidable* to their Enemies as is possible.

If all of us that call our selves *Protestants*, would charge our selves with the Practice of these things, how assured might we rest that God would bless us; that he would continue his Protection of our Nation, our Church, our Religion, against all Enemies whatsoever, and that we might see our *Jerusalem* still more and more to flourish, and *Peace to be in all her Borders.*

May God Almighty pour upon us all the Spirit of his Grace, and work all these great things in us, and for us: And in order hereunto, may he send down

down his Blessings upon the King and Queen, and so influence and direct all their Councils, both Publick and Private, that all their Subjects may be happy in their Government, and lead peaceable and quiet lives under them in all Godliness and Honesty. And after such a Happy and Peaceable Life here, may we all at last arrive to God's Eternal Kingdom and Glory, through the Merits of his dear Son,
To whom, &c.

F I N I S.

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